

# THE BULLETIN OF THE

# *Common Ground*

## COUNCIL OF CHRISTIANS AND JEWS

KINGSWAY CHAMBERS  
162A STRAND, W.C. 2.

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VOL. II. No. 4. SEPTEMBER, 1948.

Price: THREEPENCE

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## BRIDGES OF UNDERSTANDING

Fribourg, standing as it does on the steep slopes of a rocky gorge carved out by the Sarine River, is essentially a town of bridges. As such it provided an appropriately symbolic setting for the third International Conference of Christians and Jews, held at the end of July, which had as its theme: "Building Bridges of Understanding."

One of the speakers, Elizabeth Rotten, whose name stands high in the list of distinguished Swiss educators, recalled how, as children, she and her companions had played on an old suspension bridge in Fribourg.

"To-day" she said, "the older has been replaced by a more solid bridge which, however, might never have been built if it had not been preceded by the simpler and more fragile suspension bridge." "The bridge between the Jewish and Christian cultures," she continued, "is still very fragile, but let us use it without fear until the more solid bridge of true understanding which knows neither compromise nor synthesis is built." In this spirit and with such intent more than 130 members of the Protestant, Roman Catholic

and Jewish communities, drawn from 17 different countries, lived and worked together at Fribourg.

There was nothing startlingly new about the purpose of the meeting, which was defined in terms already familiar to most of us, as the attempt to discover ways in which Christians and Jews can help to overcome the dangers of secularism and materialism which threaten the very foundations of our civilisation, by the promotion through civic, educational and religious channels, of better human relations.

Nor was there anything very spectacular about the procedure of the Conference or its immediately analysible results. There was, of course, the usual sequence of plenary sessions and commission meetings. There was the almost inevitable crop of resolutions of varying degrees of importance. There were many suggestions as to ways in which the work of the International Council of Christians and Jews needs to be developed—and could be if it had more adequate resources at its disposal. And if that were all there was to it, we might well ask whether the end justified all the efforts that had gone to the making of the Conference.

### **Agreements and Differences**

But that was very far from being all! For of far greater consequence than the speeches and the resolutions, valuable and important as many of them were, was the fact that so many people from such widely different backgrounds and with such varied experiences met, in the sense of entering into a real fellowship of mutual respect and confidence.

This does not mean that they agreed about everything they discussed. Indeed, there were many tensions and some quite important differences of opinion that remained unsolved even at the end of the Conference. The most significant of these differences arose from a strong anti-clerical tradition, with its background of both political and religious controversy, which is still prevalent amongst the intelligentsia in many European countries and which found expression at Fribourg in the desire so to broaden the basis of membership of the International Council as to include "all men of goodwill who accept the ethical principles of justice and brotherhood, and who wish sincerely to put them into practice."

This desire, laudable in itself, was met with some anxiety on the part of our American colleagues, and indeed of some of our British representatives, who are anxious to avoid the obvious dangers of making the basis so broad as to reduce its effectiveness to an absolute minimum. They would have preferred to see the basis rather more narrowly defined so as to include "all men of goodwill who in their ideals of justice and brotherhood are heirs of the

Jewish Christian tradition which rests on a spiritual interpretation of the Universe."

There is clearly more in this than a mere matter of words, and the issue still remained to be resolved at the end of the Conference. But the solid achievement of the Fribourg meeting was that it brought the protagonists of these different points of view into close personal contact with each other, and provided the only basis on which such matters can be eventually determined.

### **International Council is Born**

A fact of historic importance is that the International Council itself was formally brought into being during the Conference, by the adoption and ratification of its Constitution by three national organisations of Christians and Jews—the American, the British and the Swiss. The event passed almost unnoted at the time, but to those who have been actively engaged in the prolonged negotiations which led up to it, it is a matter of great satisfaction and of tremendous promise.

Of the work of the three Commissions we shall report in greater detail in the next issues of *Common Ground*, but perhaps the most important thing to emphasise at this stage is that the work begun—but not completed—at Fribourg is to be carried on through permanent commissions, which are to be established under the aegis of the International Council of Christians and Jews, and which will function partly by correspondence and partly through smaller national and international meetings.

Looking back over the period of preparation for the Conference and at the Conference itself, my own feelings are very mixed. There is gratitude for all the contacts made and the friendships established, as well as for some measure of clarification of purpose and method for this new-born Council. There is also a deep sense of concern at the inadequacy of the human resources at the disposal of a body which is undertaking one of the most vital and important tasks not only of this generation but of centuries past. Deeper than both, however, is the recollection of the fact that man's extremity has so often proved to be God's opportunity, and the hope that the honest recognition and acceptance of our own inadequacy may drive us back upon those inexhaustible resources of Divine grace which are the common heritage of Jew and Christian alike.

The bridge of understanding between our two cultures is still, as Elizabeth Rotten reminded us, very fragile, but it is the stronger for all that happened at Fribourg—and will become stronger still in the days and years of co-operative endeavour that lie ahead.

W.W.S.

## AN AMERICAN VISITOR

During May and June the Council was honoured and helped by the presence in Great Britain of Mr. Joseph Q. Mayne, who is one of the three Vice-Presidents of the National Conference of Christians and Jews in the United States of America. Mr. Mayne, accompanied by the Rev. W. W. Simpson or Mr. D. Wallace Bell, visited many of the centres in this country where Local Councils are established, and some places where there are as yet no local committees of Christians and Jews. Naturally we asked Mr. Mayne to speak at a number of public and private meetings, but the principal object of his visit was to see how our work in this country is going forward, and to sit down with local committees and groups to tell us about what is being done in America and, particularly, in the Detroit and Michigan area where Mr. Mayne is the chief Executive Officer of our American counterpart organisation.

### **Impressions of the Work in Great Britain**

Before Mr. Mayne left Great Britain to go on to Ireland, and from thence to spend a few weeks on the Continent—he was one of the American representatives at the International Conference of Christians and Jews at the University of Fribourg—we asked him to tell us something of his impressions after spending six weeks in this country.

“My prevailing impression,” said Mr. Mayne, “is that there is a great reservoir of goodwill among the people of Britain. The tradition of fair play is deeply rooted. There is a belief in the right of the individual to be judged on the basis of his individual merit and character rather than on the basis of stereotypes and labels.

“I think the Council of Christians and Jews has gained a widespread respect from the association with it of men and women of great prominence, and in the confused state of the post-war world I am sure it is vitally important that leading people in the civic and religious life of the community should publicly associate themselves with a movement whose basis is universal brotherhood.

“Great devotion has been demonstrated, both by members of the Council and by the Staff, in carrying forward this work in face of manifold difficulties. In the wake of war there is always a tendency for the heightening of tensions within the nation. Economic stringency has also made it extremely difficult to get adequate financial support. Nevertheless, considerable progress has been made, and there is a general recognition of the need for this work, and a determination to get on with it.”

When asked about some of the individual places which he had visited, Mr. Mayne said: “In such centres as Manchester and Swansea, one of the most hopeful signs is the interest of Youth

Councils. Young people of various groups to whom I talked displayed an enthusiasm for the work of the Council which is truly inspiring. I am sure that you will be able to channel this energetic interest and to provide the counsel and guidance necessary.

"Meetings with town councils have likewise been encouraging, and I think the meeting under the sponsorship of the Mayor of Lytham St. Anne's was of outstanding value. Leaders from every walk of life were present in large numbers and responded most heartily to the suggestion of establishing a Local Council of Christians and Jews in the borough.

"The importance of Local Societies of Jews and Christians cannot be over-emphasised. In centres like Chester, for example, the continuous association over a period of years of people from both groups, without any compromise of convictions, has done much to create a friendly community atmosphere in which intolerance and prejudice cannot flourish."

### **The Work in America**

Speaking of his work in America, Mr. Mayne said that one of the great strengths was work through educational channels. The chosen method was to work in co-operation with the American Council of Education, the parent body of all the educational institutions in America. The American Universities had also shown great concern with problems of intercultural understanding.

Mr. Mayne's parting message was a challenge:

"Ours is a long-range educational task, working at all possible levels in the community and nation. Energies must be devoted to a positive and constructive approach to the solution of an age-old problem. To this end, men and women must band together, giving freely of their time, energy, and resources to build up a new generation free from the crippling hostilities of the past, so that a world-wide brotherhood of man may become an established reality."

## **INOCULATION AGAINST HATRED**

Before the war, when the Fascists were trying to spread communal hatred throughout East London, a committee was formed under the Chairmanship of Dr. J. J. Mallon, Warden of Toynbee Hall, to counter in a positive way this threat to healthy community life in the East End.

To-day this threat is with us once again. Fascist groups are increasingly active, and antisemitic propaganda is being spread throughout the "Five Boroughs." The same committee has, there-

fore, been called together again to deal with the new but no less serious situation that exists to-day; and once more Dr. Mallon is at its head. This *Council of East London Citizens* is widely representative of the East End life—except that it is entirely Christian, for both Christians and Jews feel that it should be the responsibility of the Christian community in the East End to deal with the problem of antisemitism.

### **An Effective Policy**

When the group met, it had to decide what policy to adopt to deal with the disruptive forces which are so actively at work in the area. Opposition at fascist meetings has already been tried by many different groups and has proved to be effective only in drawing increased publicity to the promoters of the meetings. Counter meetings and demonstrations have seemed equally ineffective except in adding to the already all too excessive noise caused by loudspeaker vans in what should be quiet residential streets. The third method, and the only one which the Council of East London Citizens believe can have any lasting effect, is by trying to make people—men and women, boys and girls—resistant to hate propaganda of all kinds. This is no simple task, and it cannot be accomplished in a short period. It calls for a long and sustained effort. People must be talked to in the groups in which they normally come together—in youth clubs, workers' clubs, women's groups; in factories and workshops; and not least in schools and further education classes. They must be shown the wrongness of antisemitism and of all forms of group hatred, and they must be helped to feel an urge to join in eradicating intolerance from every sphere of life. They must learn by experience how people from different groups—Jewish and Christian, Roman Catholic and Protestant, coloured and white—can join together in common tasks, and how each has something distinctive to contribute to the life of the community.

This is a huge undertaking in an area as large as the East End of London; but the Council of East London Citizens believes that if it can reach a comparatively small number of people who are in positions of leadership in different spheres of life, then its influence will gradually permeate throughout the whole community.

### **The Right Man for the Job**

The first need is obviously for someone who will give his whole time to this job. The Council of East London Citizens and our own Council have for some weeks been looking for the right man for this task, and we believe that we have now found him. What remains is to find the funds necessary to enable him to start work. Between £1,000 and £1,500 a year will be needed—and the money for the first year must be raised at once if the appointment is to be confirmed.

This is a piece of work of a kind never previously attempted in this country. It is an effort to make effective the forces of goodwill in an area that may well prove the testing ground of the British way of life in the difficult years ahead. In this critical area, the Council of Christians and Jews works through the Council of East London Citizens. We therefore make no apology for appealing for special contributions to enable an essential and urgent piece of work to be undertaken in the East End.

## CHARITY BEGINS . . .

On September 23rd, 1947, at a hearing before the Special Commissioners of Inland Revenue, the Council of Christians and Jews was awarded the status of a Charity for Income Tax purposes. The Inland Revenue authorities gave notice that they would appeal to the High Court against this award, but later, in June, 1948, withdrew their appeal, so leaving the Council firmly and finally established as a Charity.

This is a splendid development from the point of view of our financial position because it means that we are now able to claim a refund of Income Tax at the standard rate on all subscriptions which are paid under seven-year covenants. In other words, if our supporters will convert their regular subscriptions into contributions under covenant, we shall be able to recover from the Inland Revenue Department the Income Tax paid on their contributions—at present 16/4 on every £1 contributed under covenant.

In the hope that many readers of *Common Ground* will decide immediately to help us in this way, we are enclosing a *Deed of Covenant Form*. All that you need to do is to fill in this form, sign it, get someone to witness your signature, and send it back to us. To make things easier still, we are printing also on the same slip a *Banker's Order Form*, and if you complete this also, your Bank will automatically pay your subscription for you as it falls due each year. If you would rather send a remittance direct you can, of course, fill in the *Covenant Form* without signing the *Banker's Order*.

The long delayed award of Charity status means more than a financial advantage to the Council. It is a recognition by the highest authorities which have been consulted that, in the words of the award itself, "the dominant purpose of the Council is charitable, as being beneficial to the community in a manner akin to purposes for the advancement of religion, and to some extent, of education."

This seems an appropriate acknowledgment of the fact that our work is of benefit, not to this or that section alone, but to the whole community. The official recognition of this fact over the Charity issue is a practical encouragement to all who have associated themselves with our work.

# GOD IN THE SCHOOLS— OR NOT?

## I. On the Continent

"The world of school finds itself in combat with the confusion of thought and uncertainty of standards which are characteristic of the world to-day." These words formed part of the Presidential Address to the conference in June of the Association of Head Mistresses.

Leading educationalists are aware of the dangers threatening education. At the June meeting of the Educational Institute of Scotland, Mr. William Barry, the retiring president, gave as a purpose of education that men and women should grow up with a sense of duty to God and to their fellows. He went on to refer to the "question of the schools" which has lately arisen in various European countries where the governments seek to control the upbringing of children. "The fight is on," he said: "God in the schools, or not."

This "question of the schools" is part of the more comprehensive question of the right relationship between Church and State. The educational aspect has been specially prominent in Hungary: the salient points may be summarised as follows:

Faced with the introduction of a Bill for the nationalisation of the confessional schools, the Prince Primate of **Hungary**, Cardinal Mindszenty, in his Pastoral Letter which was read in the pulpits on May 16th, wrote about the right of parents to make decisions upon the education of their children independently of the State. He maintained that the Church's right to educate was given by God. There was considerable unrest, and opposition to the Bill on the part of members of the Roman Catholic Church of all classes.

The Hungarian Communist leader made two speeches in June, in which he attacked the leaders of the Church, declaring that, although religious teaching should continue to be their responsibility, teaching in general should become the responsibility of the State. The Cardinal sent a letter to the government, advancing arguments against nationalisation of the schools, but expressing himself as ready to accept the government's invitation to negotiate.

The Bill was introduced in the Hungarian Parliament sooner than had been expected, and became law on June 16th. The leader of the Catholic opposition made a speech expressing the fears of his party that whatever the government guaranteed, religious teaching would be gradually eliminated.

On June 20th another Pastoral Letter was read in the Roman Catholic Churches in Hungary, announcing that the Church



would continue to press as of right for the return of the schools. In this letter, protest was made on two main counts.

- (1) The government's declaration was an ultimatum, and was not the result of mutual agreement.
- (2) Since parents have the right to choose the kind of education their children shall have, State monopoly of the schools which ignores the will of the people on this essential question is contrary to democracy.

The government charges the schools with not keeping abreast of social and economic changes and with refusing the new State school-books. It also tends to identify the Roman Catholic Church with reactionary elements.

It is important to note the somewhat different attitude of the Reformed Church in Hungary. At the end of April it issued a pledge of loyalty to the State and agreed to nationalisation of the schools. Its members, being aware of the need for certain social reforms, including Land Reform, do not wish to commit themselves to a complete rejection of Communism, and its leaders do not believe in a policy of fundamental political opposition.

In **Czechoslovakia** the new Ministry of Education stated that the school laws would maintain religious education in the schools, but the suggested formula on a number of points followed the Hungarian pattern. In the struggle which has gradually developed between the Church and the State, the secularisation of the schools has—to date—been somewhat merged in the wider issue of the attitude of the Roman Catholic Church towards the régime as a whole.

In **Poland**, a Pastoral Letter was circulated on May 23rd, and signed by a number of Polish Roman Catholic ecclesiastics, warning Polish youth against the flood of materialistic literature, and calling on them to disregard it. This should be noted as having a bearing on education albeit, for the time being, indirect.

In Western Europe, the same conflict has broken out, but for rather different causes. In **Belgium**, where last April-May the question of the schools threatened to provoke a government crisis, the struggle has been primarily around the financial differentiation between the State schools and the confessional schools. In Belgium, State secondary education was provided virtually free, out of taxation, whereas if parents wished their children to attend the Roman Catholic schools they had to pay fees. Sharp protest was also raised in **France** over fundamentally the same grievance. In May, the rectors of the French Catholic universities met in order to study the future of higher Catholic education. On June 17th, the Permanent Commission of the Cardinals and Archbishops of France issued a statement containing the following words:

"In a democratic state one cannot speak of freedom when the practical possibility of making use of the Christian school is refused to a mass of citizens because they have not the means of making use of it."

The situation in France and Belgium has revealed that a large section of the population is by no means indifferent to religious issues.

The situation as regards religion and education is, of course, of special interest to British readers, and we are therefore devoting a special article to this important subject in a future issue.

## RELIGIOUS EDUCATION

### A Conference on Comparative Methods

The part which should be played by Religion in Education has become one of the most vital issues of our day. The Conference on Religious Education, therefore, which was held by the London Society of Jews and Christians at Whan Cross, Bucks. from June 29 to July 1st, was of special importance and interest.

There were five sessions; an introductory session with an address by Miss E. Strudwick, late High Mistress of St. Paul's Girl's School, followed by a Jewish, an Anglican, a Roman Catholic, and a Free Church Session. The final summing-up was made by the Chairman, Dr. I. I. Mattuck.

In a short magazine article (a *Report* will be published in due course), it is difficult to give an adequate conception of the wide ground covered by the addresses and discussions. The speakers were Jewish, Roman Catholic and Protestant, and while their fundamental differences appeared in some diversity in their approach, they each stressed principles which were found to be mutually complementary within the one great whole of Religious Education. The home as the focal point of the child's religious training; participation in the life and worship of the greater family which is the Church or Synagogue; the importance of the personality of the teacher; the value of dogmatic instruction; the development of the inner life of the individual; the historical continuity of familiar observances and ceremonies binding the child to the generations which have kept the faith before him; each of these ideals, in turn, was thrown into prominence by those who, while recognising the value of the others, saw in it something of special value as though, for purposes of study and consideration, the Conference were breaking up a single ray of light into its spectrum.

Members did not shrink from acknowledging that many of their educational hopes and aims were as yet unrealised. Some time was

spent in examining the causes of failure. One important subject of investigation was the problem of bringing religion into the closest relation with social and economic questions. There was complete agreement that this aspect of religious instruction must be tackled more effectively than it has been in the past, and that it is important to show young people that religion has something significant to say about the questions which are agitating the minds of men and women all over the world.

*The following four practical suggestions were made as an outcome of the Conference:*

- (1) It was generally agreed that the Sunday, or Religion, school must be retained to supplement the religious education given in the State schools, even when this was of a high standard, in order to create in the child that overtone of emotional faith which such teaching could not give. Good teaching in the day school could provide him with a knowledge of fundamentals but could not lead him to the point at which he was ready to make a committal of himself in a religious sense.
- (2) It was suggested that the B.B.C. might be approached in order to discover whether there was any evidence that large numbers of children and young people listened to religious broadcasts, or if, on the contrary, there was a marked lack of interest.
- (3) It was agreed that it would be an advantage if the Society of Jews and Christians could arrange to circulate among members of the Conference lists of religious publications issued by the various educational bodies represented on it.
- (4) It was agreed that in order to carry the consideration of methods of religious education a step further, there should be another conference in the spring of 1949, to discuss the important subject of Religion and the Adolescent.

## KNOW THYSELF

### An Experiment Which Succeeded

Most of us realise how little we know about each other. It is disconcerting to find out how little one knows about oneself. Those who took part in the *Summer School* in June, at Pendley Manor, near Tring, made some surprising discoveries of this nature through taking part in discussion groups planned along refreshingly new lines.

The members of the Conference were all either workers connected with the Council, or representatives of other organisations concerned

with social and religious work. They were people, that is, the essence of whose work lies in close contacts with other people, either individually or in groups, and who are therefore familiar with group tensions of all kinds. It was suggested to them at Pendley, that the greatest benefit could be derived from studying personal reactions and group tensions, not in the abstract, but within their own experience.

### **Something New**

How was this to be done? The Council invited the co-operation of the *Tavistock Institute of Human Relations*, from which two representatives attended the Conference. Under their guidance, discussion groups were decided upon which should be leaderless, without any pre-arranged list of members, and without any set agenda. The only conditions were that not more than twelve persons should be in any one group, and that before it broke up, the group should decide whether it wished to make a report to the full Conference.

The decision was not reached without some anxiety. To some members of the Conference it seemed at first that the groups would be so formless and purposeless that nothing concrete could come of them, and that the time would be wasted. Nothing of the kind happened. Three groups quickly came together and, after a very short period of inevitably surprised uncertainty, each set its course, and found itself plunging into animated discussion with most fruitful results.

### **Importance of the Personal Element**

It would be difficult to say why any individual group discussed what it did; the reason probably lay in the very "naturalness" of the procedure. The members, meeting in this way twice daily, in absolute freedom to talk about what they wished, found themselves reaching a basis of friendship, and describing to one another the problems which most concerned them and seeking one another's advice. One consequence of the adoption of this method is that no organiser can tell beforehand what aspect of the problem of group relations will be of special concern to any given individuals. He can only prepare a framework within which discussions will lie, or provide starting points for discussion which the group may be free to follow up or not as it chooses. But since group tensions are, after all, ultimately individual and personal tensions, only to be understood and solved within the individual personality, and since furthermore, no individual can hope to deal effectively with group tensions until he has learned how to cope with the tensions within his own being, the group discussions at Pendley provided an admirable opportunity for experimental work along these lines.

It should be added, however, that it is doubtful whether the method has value for the occasional gathering of continually varying membership. The group must become accustomed to meeting and talking together.

It is thus apparent that Pendley Conference was not a time divided between work and the enjoyment of friendship, but a time when work and friendship-making went on simultaneously in a rather unusual way. None the less, there were moments of relaxation when the beautiful Hertfordshire countryside could be enjoyed. A delightful evening was given to the other members by Mrs. Olga Anderson and Mr. L. Saïpe, who entertained them with music and conjuring.

## LONDON SOCIETY OF JEWS AND CHRISTIANS

### Two Important Meetings

The Annual General Meeting of this Society was held on June 10th. In his statement as Chairman, Dr. James W. Parkes recorded with pleasure that the affiliation of the Society to the Council of Christians and Jews was working smoothly and happily. He also referred to the formation of the *Council of East London Citizens* which meant that there were now three bodies in the London area working in close co-operation with each other on various aspects of Christian-Jewish relations at a time when such work was more needed than ever before.

### Suggestions for New Projects

A suggestion that consideration be given to the publication of two pamphlets on *The Destiny of Man*, written one from the Christian and one from the Jewish point of view, was warmly approved, as was also a project for the holding of a Conference of teachers concerned with Religious Education which was to take place at the end of June. (A report of this Conference appears on page 10 of this issue of *Common Ground*.) It was also proposed to hold a Public Meeting in November at King's College, London, on *The Living God in the Modern World*; and possibly a Youth Conference in the Spring of 1949. Dr. Mattuck was working on plans for the establishment of a group of minister members of the Society. Meetings of young people attached to synagogues and churches were also reported, together with plans for the extension of such meetings during the coming session in various London districts.

### The Public Meeting

On June 10th, about eighty people attended a public meeting organised by the Society at which the speaker was Canon Adam

Fox. Speaking on the subject of *Religion and Western Civilisation*, he dealt with the influence of the Christian tradition in Western Europe under the four headings of politics, morals, way of living and philosophy. The address was followed by discussion and a statement by Dr. Mattuck on the Jewish point of view.

## NEWS FROM CARDIFF

On May 28th the Cardiff Branch of the Council of Christians and Jews held an important public meeting in the Sir William Reardon Smith lecture hall. Presided over by the Rt. Rev. Bishop R. W. Jones, the President of the Branch, the meeting was addressed by Mr. Clement Davies, K.C., M.P. on the subject of *Toleration and Good Fellowship*.

Mr. Davies began by drawing attention to the present state of the world, the large numbers of men under arms and the great sums being spent on armaments. He described the diversities of desires, aims and ambitions, and the conflicts which lead eventually to open warfare. History, he said, too often glorifies the conqueror. Some philosophers have exalted the will to power and the "totalitarian" form of state. He referred particularly to Nietzsche, who taught that man shall be trained for war. Since then we have passed through two great wars. There is now an economic conflict between, and within, nations.

Against this background Mr. Clement Davies went on to emphasise the need for co-operation. Religion, he said, plays the greatest part in teaching man to value love, sympathy, and co-operation. He referred to various movements towards co-operation in the international sphere. One essential basis of successful co-operation is toleration, the "recognition by every man that all other men have rights and certainly have the same inherent spiritual rights. So," he declared, "we want in the world an extension of toleration. That is the true road to peace. With toleration there must be goodwill towards all, charity towards all, and enmity towards none. A better understanding of one another . . . Until this comes about there will be no peace on earth."

In his opening speech, Bishop Jones took as his theme an explanation of the objects of the Council. He said that both Judaism and Christianity are expressions of man's sense of responsibility to God and a sacred awareness to the rights and dignity of all our fellow citizens. Both have to face the challenge of our time and of a world in which spiritual values are seriously threatened. Effective co-operation is not only possible, but imperative.

## YOUTH CIRCLE

About a year ago there was held, in a Synagogue hall in London, the first meeting of what was ambitiously called the Central London Christian-Jewish Youth Circle. The meeting came about as a result of talks among a small group who felt that there was need in London to have some common meeting place where young people from church and synagogue groups could come together for socials and discussions.

The date and place were fixed for the first meeting, and invitations were sent out to a large number of young people's groups in the central London area. When the evening arrived, none of us knew whether there would be six or six hundred people present. We had catered for between fifty and a hundred and, as it turned out, there were about sixty people there, nearly equally divided between Christians and Jews.

No set programme had been arranged, but one of the members of the Committee was prepared with games. A cup of coffee and cakes broke down the initial shyness and the games were soon in full swing.

Since that time the Circle has met again every other month, sometimes on synagogue premises, and sometimes in church halls. The personnel has varied somewhat, but there has been a continuing nucleus of about twenty stalwarts who have come along to each of the meetings. Except on one occasion when we were in a rather remote place, there have been upwards of forty or fifty people present each time. The meetings so far have been mainly socials, with some concert items, and on one occasion we staged a Brains Trust.

### Aims of the Circle

One of the aims of the Circle has already been fulfilled—the establishment of happy and friendly relations between those who come to the meetings. It was also our hope that the meetings themselves would lead to individual Christian and Jewish Youth Groups extending invitations to other groups to participate in some of their own meetings. This has happened to some extent, although not as much as we could have wished.

We have been watching the first year's experience very closely, so as to see where improvement could be made, and as a result we have decided to try out a different type of programme for the coming winter. Instead of arranging special meetings ourselves, we shall bring the Circle into participation in meetings that are in any case being held by individual church or synagogue groups. What will happen is that on one occasion a church group will open its evening to the Christian-Jewish Circle, and on another

evening a young people's society attached to a synagogue will invite the Circle to share in one of its regular meetings. We shall aim at having Circle members not just passive visitors in a strange group, but joining functionally in the whole evening, including any previous preparations for concerts or other items.

By bringing the Circle into ordinary meetings of different youth groups in this way, it should in future be even more successful than it has been in its first year in building up Christian-Jewish understanding and co-operation between young people.

It would be interesting to know whether there are any similar projects in other places than London, and if so, what their experiences have been.

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## FROM THE SECRETARY'S NOTEBOOK

### **The Present Question**

Some three years ago a little group of friends who felt that modern man has grown too one-sided and that his outlook on life has become warped by the rapid expansion of his power to understand and control the material elements in nature, decided to organise a conference at which others who shared their concern might meet and look together at some of the fundamental questions of this present age. They called it the "Present Question Conference" and in August 1946 between two and three hundred people of widely differing background and experience, with nothing to unite them except the will to question and search, met at Exeter to consider whether the present chaos is caused by lack of scientific planning or by failure to recognise the reality of Spirit.

They approached this question from the point of view of philosophy, psychology, religion, politics and of the creative artist. From each angle, in an attempt to secure the coincidence or balance of opposites, there were two speakers, and few conferences can ever have had a more distinguished panel of lecturers. Their discussions led to the emergence of a further question: "What is the critical problem in human relations to-day," and this problem, which was the theme of the second conference held at Birmingham in 1947, gave rise in turn to the subject of the third conference which met at Magdalen College, Oxford, a few weeks ago: "The problem of leadership in a free Society."

As one of those privileged to take part in this year's conference I am bound to



say that I regard it as one of the most significant developments in the direction of that much needed experience of the creative integrating processes of the Spirit that I have so far met. "The process of becoming whole," as one of the organisers of the conference put it, "is a creative act, and analogous to the creation of a work of art, where a whole beyond the parts, and greater than they, emerges. The principle of wholeness, the creative power in the soul of man which makes it possible for him to become a purpose, is the same principle that in earlier ages has given life and order to human society."

I would add only two things. First, that from our own point of view in this Council, the Present Question Conference is one of the channels through which, quite independently of any pressure on our part, the aims for which we stand are being furthered. And secondly, those who would like to share in the thought even though they cannot participate in the actual fellowship of the conferences that have so far taken place, will find the text of the lectures delivered at Exeter in *The Present Question* (published by Chapman & Hall Ltd., 7/6), and of those delivered at Birmingham and Oxford in *Question*, a journal published for the Present Question Conference Ltd., by Hammond & Hammond, which will appear three times a year

and which costs 2/6 per copy, or for the three issues, 7/6 (including postage). *Question* can be ordered through any bookseller or direct from the office of the Present Question Conference, 37 Middleway, London, N.W.11.

### Students visit Synagogue

Some few months ago I received a letter from the lecturer in religious education at one of the L.C.C. Teachers' Training Colleges asking if we could arrange for a party of his students to visit a synagogue and hear something about the place of the Synagogue in Jewish life. We could and did! So it came about that on a certain Wednesday afternoon, early in July, a group of some thirty-five men students together with their lecturer visited Golders Green Synagogue where they were most kindly received by the Rev. I. Livingstone and his wife, who with characteristic Jewish hospitality, entertained the whole party to tea before they left at the end of a most interesting and worth-while visit.

Mr. Livingstone not only gave a fascinating address on the history of the Synagogue and its influence in the life of the Jewish community, but went on to demonstrate and explain the many articles of interest in the Synagogue itself and to answer a veritable barrage of questions. Incidentally, the students were fortunate enough to be able to

witness a wedding service which took place during their visit and see and hear for themselves something of the reality of the ideas and the ideals about which Mr. Livingstone had spoken.

It was, I believe, exactly the kind of visit that we ought to see multiplied many times over for all kinds of groups. And there is really no reason why we shouldn't, for the Council's services are always at the disposal of any organisation or group which would like to arrange such a visit.

### **The Chief Rabbi**

The appointment of Rabbi Israel Brodie as successor to the late Chief Rabbi, the Very Rev. Dr. J. H. Hertz, is a matter of deep satisfaction not only to the members of his own community, but also to the Christian community of this country. For not only is Rabbi Brodie the first British-born Jew to occupy this responsible and influential office—he was born in Newcastle-upon-Tyne—but his services as a Jewish Chaplain to the Forces in both world wars (he served as Senior Chaplain throughout the greater part of this last war) have brought him into contact with men of all ranks and of all sections of the community, and have earned for him the respect and the affection of very many non-Jews.

It was my privilege to represent the Council at the very impressive service at which

Rabbi Brodie was installed as Chief Rabbi of the United Hebrew Congregations of the British Commonwealth and Empire. In the course of his address, the Chief Rabbi spoke of "the bewildering chapter of crises, economic, moral and spiritual" through which Jews and their fellow-citizens of other creeds are passing. "Hatred and hostility," he said, "abound to delay, if not to frustrate, our natural longing for a continuation in this post-war world of the comradeship and mutual helpfulness we knew in the dreadful days of national danger."

"But thank God," he continued, "there are millions of citizens of this great country whose life and character have been moulded by the religious and ethical teachings of the Bible, who refuse to bend the knee to the idols of hate and calumny. Men of goodwill of all creeds can and will co-operate for the common good and display the fine virtues of enlightened patriotism. Amid the present restlessness and uncertainty, there are promising signs among us, and not least among our youth, of a searching for a firm credo, for a philosophy of life, for the word of the Lord."

It is entirely in accordance with the spirit of this declaration that it was one of the first acts of Rabbi Brodie, following the announcement of his appointment as Chief Rabbi, to write accepting the invitation

of this Council to become one of its joint-Presidents. In welcoming this identification of his high and responsible office with a body to the formation of which his distinguished predecessor made so valuable a contribution, all the members of the Council would wish to extend to the Chief Rabbi the assurance of their prayers, and the expression of their hopes that in the carrying of a burden of which few would envy him, he may find a deep and abiding satisfaction.

#### **House of Commons Meeting**

It is an interesting and significant fact that the new Chief Rabbi should have made his first visit to the House of Commons under the auspices of the Council of Christians and Jews. Through the kind offices of Sir Patrick Hannon who acts as convenor of our informal Parliamentary Committee, a meeting was arranged in the House on Wednesday, July 14th, over which Mr. Clement Davies presided and at which the Chief Rabbi was introduced to a group of M.P.s. The Rev. Ephraim Levine who was also present spoke on the position of the Jews in the present situation and their contribution to world peace. In the discussion which followed Mr. Levine's address the Chief Rabbi made many telling points, and it was clear that those Members who were present were not only glad to have had the opportunity of

meeting Rabbi Brodie, but were also greatly impressed by him.

#### **Arab Refugees**

For what follows the Secretary alone—since this is his notebook—is entirely responsible. Yet I cannot help hoping, and indeed believing, that the great majority of those who read these lines, whether they be Jewish or Christian, will share the deep sense of concern I feel at the reports at present before me of the plight of some 300,000 Arab refugees or displaced persons in Palestine, and of the reported attitude of the Government of Israel towards them.

Throughout the whole of the now more than ten years during which, in one capacity or another, I have been actively engaged in refugee work, I have always been profoundly influenced by the consideration that the refugee, whatever the reason for his being a refugee, has a fundamental human right to a home and to such material and spiritual aid as can be made available for him. The most that I can do in helping to meet these basic needs is the least I can do towards discharging the obligation which rests upon me as "my brother's keeper."

It is therefore most disturbing to find an official representative of the Israeli Government, and a member of that people which more than any other in the world has reason

to sympathise with the plight of any group of displaced persons, advancing the view that in respect of these Arab refugees, "humanitarian considerations cannot be separated from the political and military issues."

In such a situation humanitarian considerations surely can and must be given pride of place. That there are political and military issues at stake in the present tragic situation in Palestine is only too painfully obvious, but these issues must not be allowed to constitute an insurmountable barrier to Jewish participation, along with others, in efforts to alleviate the plight of more than a quarter of a million men, women and children whose condition threatens rapidly to become a moral as well as a physical plague spot.

Happily there are other Jewish voices to be heard in relation to this situation and one can only hope that the appeal recently launched by Norman Bentwich, Victor Gollancz, and by Rabbi Leo Baeck whose sufferings at the hands of the Nazis have borne such wonderful fruit in the saintliness of his whole character and outlook, will meet with the response it so richly deserves.

#### *Apology*

*Our readers will have noticed from the contents of the magazine that during the past three months we have been unusually busy with conferences. This, together with the fact that many members of printers' staffs have been on holiday, is the reason why Common Ground did not appear in July.*

## BOOK NOTES

### **Judaism and Christianity**

*By James Parkes*

*(Victor Gollancz, Ltd. 10/6)*

I have been asked to write a note on Dr. Parkes' remarkable book, from the point of view of a Jewish reader.

The first thing which must surely impress all Jewish readers is the superlative courage and vigour with which Dr. Parkes rejects traditional Christian estimates of Judaism. This he does partly as a result of his wide reading of the works of modern scholars, both Chris-

tian and Jewish, who have corrected the past's imperfect assessments and challenged its caricatures and misrepresentations, spreading a knowledge of Judaism's true character and worth; and also on the basis of his own considerable and intimate knowledge of Judaism and the Jews. But Dr. Parkes does even more than show understanding of the true character of Judaism and appreciation of its continuing spiritual influence in Jewish life. He makes the

daring assertion that Judaism and Christianity, though differing fundamentally from one another, are on a plane of complete equality. He describes them as of "equal permanence and validity," and asserts that Judaism—just as much as Christianity—is indispensable for the religious development of mankind. "We need both Judaism and Christianity, for the sufferings of the present time are such that no explanation of them could be too profound or link too closely the whole fabric of the universe."

This striking affirmation of the equality of Judaism and Christianity, and of the indispensability of both for further religious advance, is certainly a bold and stimulating contribution to religious thought and one which may well open up an entirely new approach to the whole question of the future relationships between the two religions. It will not find ready or general acceptance on either the Jewish or Christian side; but that, in itself, is evidence of its impressive boldness.

It requires, however, closer investigation than could be given by Dr. Parkes in a small book and one which, moreover, is largely an historical rather than a theological study. What exactly is meant by "equal permanence and validity"? In what sense can two religions contradicting one another in certain fundamental doctrines,

really be of "equal permanence and validity?" Dr. Parkes seems, in some passages, to do more than assert the impossibility of dogmatising about ultimates and the necessity, at our present stage, of being content with "recognition of the many-sidedness of truth and our inability with imperfect knowledge to reconcile all opposites." But would it not be better to rest content with such an emphasis on the present equal and complementary value of Judaism and Christianity, leaving aside—or respectfully disagreeing about—questions of ultimate persistence and final validity? Even with such a limitation, the thesis is an exceedingly important one. Its adoption would result in an increasingly creative relationship between the two religions and would not in any wise undermine the integrity of either.

There is another aspect of Dr. Parkes' thesis which calls for closer investigation. Dr. Parkes describes Judaism as "the revelation of Sinai" and Christianity as "the revelation of Calvary." But it is not easy to discover exactly what he includes in these two revelations. Does the latter involve a belief in the *orthodox interpretation* of the Incarnation, a belief far more precise than "the bringing of something new into human history by the action on the stage of human history of its Creator?" And does the former involve

a belief—and if so, in what sense—in the divine authority of Torah? Dr. Parkes says that “traditional Judaism and traditional Christianity both belong in their formulations to a world which has passed, and which will not return” but his analysis of the two religions leaves one with some doubts as to what he would include or exclude, in a re-formulation.

In his chapters on “Relations of Jesus with the Judaism of His Day” and “Paul and the Foundations of the Christian Church,” Dr. Parkes sometimes gives the impression that he is over-confident in his interpretations of scanty and confusing evidence. Perhaps this is due to his eagerness to avoid (and how successfully he does avoid) that “paralysing dullness” which excessive caution is liable to beget. But it is impossible not to be deeply impressed by his fair appraisal of Pharisaic Judaism; his just assessment of the varying degrees of responsibility in the conflict between Jesus and the Pharisaic leaders; and his penetrating analysis of the developments which led to a separation of the Synagogue and the Church. In dealing with the relationships between Christianity and Judaism throughout the subsequent centuries, Dr. Parkes enters the field in which he is an acknowledged master and one can only marvel at the skill, clarity and vividness with which he summarises the results of years

of profound research. Study of this section of the book, in particular, will contribute enormously to the removal of misunderstandings, the conquest of ignorance and the producing of far happier and more fruitful relationships in the future.

Dr. Parkes’ strictures on reform movements in Judaism—he is equally critical of certain aspects of reform movements in Christianity—were of special interest to me as a Liberal Jew. It is salutary to be reminded that reform movements have not yet “found the way forward” and that, by substituting noble but vague generalisations for concrete beliefs and a concrete discipline, they are substituting “a candle for a searchlight.” But Dr. Parkes is not one of those unhelpful critics who have nothing more illuminating to say than that the way forward is to be sought by going backward. On the contrary, he makes a number of striking and constructive suggestions. Space does not permit of my discussing Dr. Parkes’ views on the part which Palestinian Jewry may yet play in the development of Judaism. Jews differ greatly in their estimate of the probabilities. One can only hope that, when the present tragic conflict in Palestine has receded into the past, Dr. Parkes’ optimistic estimate may prove to be well founded. It is, however, in connection with the responsibilities and

opportunities of Jews outside Palestine (and especially in America), that Dr. Parkes makes his most original suggestion. Whereas Dr. Parkes conceives the particular genius of Christianity to lie in the exposition of the full range and significance of individual personality, he sees the essential genius of Judaism in its "exposition of true community, whether between men and men or between men and their Creator." He urges, therefore, that—for the fullest contemporary application of Judaism's social message—there should be set up a "Jewish institute of politics" (it might, I feel, be more happily termed a "Jewish institute of applied religion" or "an institute of applied Judaism") to work out the present relevance of Judaism's social teachings. It is a suggestion which Jews should most carefully consider and, even if that method be not exactly the one to be adopted, something along that line would seem to be essential for effective contemporary expression of Judaism's historic

role (so well illustrated by Dr. Parkes) in giving moral guidance on social problems.

This book is, indeed, a challenging one. Jews, as well as Christians, ought to feel an obligation to study it and they will certainly find it, not only most instructive, but also most stimulating and enthralling. It provides yet another example of Dr. Parkes' noble endeavour to promote understanding between Jews and Christians and embodies admirable counsel for removing misunderstandings which have come down from the past. But it also takes the whole problem of Jewish-Christian relationships to a deeper and more significant level. For it initiates discussion of the possibility that Judaism and Christianity may come to be regarded—not as competitors and, still less, as enemies—but rather as equals and allies; and thereby may jointly make a decisive contribution to human welfare at this critical moment in world history.

LESLIE I. EDGAR.

## PRESS REVIEW

### COMMENTARY

During May, Palestine maintained its prominence in the news, owing to the end of the British Mandate, the proclamation of the State of Israel, and continuing hostilities between Jew and Arab.

At this crossroad between past and future, it is in place to make a few general observations.

Through the closing weeks of the Mandate, the overwhelming majority of the press was neither pro-this nor pro-that. The exceptions were

mostly inclined to be pro-Jewish. (*Manchester Guardian, Time & Tide, New Statesman*) The increasingly expressed reactions have been disappointment at failure, relief that no more British lives are to be jeopardised in a hopeless struggle, and some bitterness at the readiness of the opposing combatants to see Britain depart. The *Evening News* leader (May 15) is a good illustration:

"In Palestine tonight there ends, in sadness and perplexity, a chapter in British history which opened with fair hopes and generous vision. It is the British peoples' will, expressed with nearly complete unanimity, that our mandate be laid down . . . The Arab claim to Palestine has much that is just and true in it. Zionist aspirations, however entangled they now are in extremism and violence, were once generous, fine, and dignified. . . Reconciliation, one way or another, will be the real and lasting task in Palestine."

A cool survey of the press, leaders, comments and letters, would seem to justify the deduction that there is yet a fund of warmth of feeling and admiration in this country for Jews. We should be in serious error if we allowed the traditional British friendship for Arabs, manifested so often in print and in word, to blind us to the existence of a sincere goodwill towards Jewry.

"Anglo-Jewish relations . . . particularly in respect of Palestine, are unique. British links with the Arabs are also peculiarly intimate and of long standing . . . Britain must give what constructive help she can to both sides."

*Yorkshire Observer* (May 20)

"Britain has a long record of sympathy for Jewish idealism, and also a long tradition of friendship with the Moslem world. . . . We wish to see Jew and Arab again living side by side. . . ."

*Liverpool Post* (May 17)

It would be true to say that Arab and Jewish terrorism were equally deplored. There were a few accounts in local papers of local men killed in Palestine, but they have not been the occasion for any anti-Jewish, or anti-Arab expressions.

After May 15th, when President Truman and the Soviet Union acknowledged the State of Israel, and Great Britain was alleged to be aiding the Arab States, the international complexities and dangers dominated the outlook, and the attitude towards the Jews began to deteriorate.

Already early in May, the *Nineteenth Century* contained a long article, "Palestine Note Book," by a Guards' officer just returned from Palestine, describing what he saw of the Terrorists on the one hand, and of Jewish "non-co-operation" on the other. If the article be read through carefully, especially with some knowledge of the Palestine background, it cannot be called antisemitic. It is too factual. The author records facts of brutality and sinister development which certainly existed. He also tells of a certain amount of "fraternising" between British and Jews. Unfortunately, it is an article which lends itself to



misrepresentation. The *National Review* for June devoted a page to it, lifting into prominence paragraphs which serve the somewhat antisemitic policy of that magazine.

There were some repercussions of the Farran incident, but it would be unbalanced to give them too much importance in themselves. They formed a small part of much wider issues. The balanced view of the *Wolverhampton Express* (May 15) should be noted here:

"The British mind is too great to withhold from the Jewish people a just tribute to their excellent qualities. The hateful deeds of the terrorists, who have struck in the very heart of England, have besmirched the Jewish name. But it would be foolish and unjust to brand all Jewry with this unspeakable infamy, and still more cruelly wrong to lay it at the door of law-abiding British Jews, who have fought in their thousands in our forces, and have rendered signal service in our scientific, artistic, and commercial life."

**The danger of antisemitism in Britain resulting from the Palestine situation, appears to lie in a combination of reactions to three main factors.**

1. The description of real, or supposed, Jewish hatred for Great Britain. Neither the general, nor the Jewish press, is innocent of this. The *Observer* (May 22) contains an article called "The House of Hatred," by which title the correspondent in Tel Aviv describes that town:

"Hatred for Britain runs alongside a passionate devotion to their

tiny State . . . sometimes it comes out in the controlled loathing of these unlaughing soldiers . . . sometimes with a knowing, contemptuous smile."

2. Terrorism and violence have given only too many opportunities for antisemitic expressions. Here, careful differentiation must be made. Denunciation of terrorism is not antisemitism, but may lead to such. See reports from Press correspondents in Palestine, e.g. *Observer* (May 30), *Manchester Guardian* (June 1), *Scotsman* (June 2); accounts of Terrorist activities and lawlessness, *Yorkshire Post* (June 2).

The *Daily Mail* contained an article (May 26) entitled "Letter to an American friend," in which we find:

"The Zionists are loathed. Britain hates them. They have killed and bombed and massacred many of her sons. To-day there is something I never thought to see in Britain—antisemitic feeling. The Jews are not popular."

The *Times* (May 27) in a rather bitter leading article, referring to the emergence of the State of Israel and American support, said:

"The British people, no less than the Arabs, have good cause for grievance at the manner in which both these things were done."

3. The tension in Anglo-American relations may react on the British attitude to Jewry, and strengthen any antisemitism which has been brought about by more direct causes. The over-riding consideration in the press has been that peace with U.S.A. must be preserved at all costs.

"What most concerns those who try to see this question in relation to world politics is that the Anglo-American breach should be healed." *Western Morning News* (May 31)  
See also article: "Peace in Palestine at all costs."

*Evening Standard* (June 3)

"We must not lose sight of the fact that good Anglo-American relations are more important than all the Jews and Arabs in the world." The words of an American quoted with approval by the *Sunday Times* (May 30) in an article on Anglo-American relations.

For this reason, while not convinced on moral grounds, most papers advocated for reasons of expediency, the re-examination of the treaties with the Arab States:

"The question now is not to decide who is right but how to avoid irreparable damage to Anglo-American relations."

*Economist* (May 29)

"To many people the worst feature of the whole business has been the disastrous rift between the two Allies . . ."

*Manchester Guardian* (May 29)

The *Manchester Guardian* (May 22), in urging that British officers in the Arab Legion should be recalled, wrote:

"This is not a question of siding with the Jews against the Arabs. The Arabs too have rights and deserve far more sympathy and understanding than they receive, for instance, in the American press. It is rather a question of our obliga-

tions to the United Nations and to the over-riding interests of peace and order."

In June, news such as that coming from Berlin, Yugoslavia and Malaya, and the Dockers' Strike in England, took priority of interest. The press devoted much less space to Palestine. The work of Count Bernadotte was the subject of a certain number of leading articles which were mainly, however, summaries of the situation.

At the end of May and early, in June, the South African elections and their implications held an important place. In a leading article on June 5th the *Times* wrote:

"If *apartheid* means government in the interest of a section instead of the whole population, or the relegation of a race to permanent inferiority of status, then it . . . will be the subject of constant adverse criticism."

Throughout the period covered by this number of *Common Ground*, a struggle has been taking place in a number of European countries over the Church-State relationship in general, and in particular, over the nationalisation of schools. This issue is of such importance that we have devoted a special article to it on p. 8.

## DIARY

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|-----|----|--|
| May | 1. | Throughout this month, conflict in Hungary over nationalisation of confessional schools. |
| "   | 2. | British military reinforcements entering Palestine.                                      |
| "   | 3. | Cease-fire in Old City, Jerusalem, pending discussion of truce terms.                    |
|     |    | Rex Farran killed by bomb.   |

4. King Abdullah offers to give Jews in Palestine full Arab nationality in single Palestine State.
5. United Nations Consular Truce Commission discusses with Arab representatives in Jericho, possibilities of truce for Jerusalem.
7. Geneva meeting of International Refugee Organisation announces that United Kingdom has taken 40,000 refugees under Westward Ho! scheme.
9. Red Cross outlines scheme for placing Jerusalem under Red Cross flag.
11. Egypt decides on armed intervention in Palestine.
14. British Mandate for Palestine ends at midnight. Jewish National Council, Tel Aviv, proclaims State of Israel. President Truman announces *de facto* recognition of Provisional Government. Iraq proclaims martial law. Letter in *Times* signed by 13 leading members of British Jewry records "deep obligation of Jewry to Great Britain."
15. Arab drives into Palestine. Egyptians bomb Tel Aviv.
16. Dr. Weizmann elected President of Provisional State of Israel.
18. Soviet Union recognises State of Israel. Arabs shell Jerusalem.
19. Azzam Pasha states objective of Arab armies to "prevent Zionist State in Palestine."
20. Count Bernadotte appointed as Mediator in Palestine.
21. Security Council receives report from Truce Commission. Need for neutral force to obtain cessation of hostilities.
23. Board of Deputies of British Jews adopt resolution recording "joy of Anglo-Jewry at the re-establishment in Palestine of State of Israel," and hope British Government will accord recognition of that State.
26. Mr. Bevin gives information about 37 British officers serving with Arab Legion and says no British officers in Jerusalem.
27. Archbishop of York gives Presidential Address to Convocation of York: "The Church must oppose Communism not by political action . . . but by its teaching and its life."
28. South African United Party defeated. General Smuts tenders resignation. In Security Council, Dr. Malik, representative of Lebanon, declares that real task of world statesmanship is to prevent permanent alienation of Jews and

- Arabs. Real and honest understanding and far-sighted conciliation will provide the only way out. Telegrams sent by Archbishop of Canterbury to Secretary-General of United Nations, one in name of Convocation of Canterbury and one as President of the World Council of Churches, urging all parties in Palestine to combine to establish temporary truce, and "strongly supporting any steps to achieve truce in Palestine without prejudice to either party."
- „ 29. Calvinist Church in Hungary acknowledges nationalisation of confessional schools.
- „ 30. Rabbi Israel Brodie appointed Chief Rabbi of United Hebrew Congregations of British Commonwealth and Empire.
- June 2. Pope, in broadcast to world, warns Roman Catholics who are "allied to anti-God forces."
- „ 3. United States Senate passes legislation to admit 200,000 Displaced Persons from Europe during next two years.
- „ 7. President Benes resigns.
- „ 9. Count Bernadotte announces that Jews and Arabs accept four weeks truce in Palestine from 6 a.m., June 11.
- „ 12. Cardinal Mindszenty advances arguments against nationalisation of Hungarian schools, but agrees to negotiate.
- „ 16. Bill for nationalising confessional schools in Hungary becomes law.
- „ 20. Hungary. Pastoral letter says Roman Catholic Church will continue to ask for return of schools.
- „ 27. World Jewish Congress opens at Montreux.
- „ 29. Pope delivers important address in Rome to 30,000 Italian Roman Catholic Trade Unionist members of the nation-wide organisation. "You must see that Christianity prevails in the Union. Then it will prosper to the advantage of the workers."
- July 12. Count Bernadotte returns to U.S.A. Circulates his report on Palestine situation and proposes a basis on which permanent settlement might be sought.
- „ 16. Security Council orders new truce in Palestine.
- „ 19. Economic and Social Council of the United Nations opens its session at Geneva. Questions on its agenda include consideration of completed draft of Declaration of Human Rights; draft convention on prevention and repression of Genocide; various questions connected with Refugees.
- „ 21-28. International Conference of Christians & Jews at Fribourg.

